

LINGUISTIC AND EPIGRAPHIC STUDIES.

Some remarks on the Greek dialect.

1 The change of γ into ζ

The doubts which Mr. R. Meister brings forward in "The Owl," 5 p. 33, against the reading $\dot{\iota}(\nu)$ τόχαι ἄζαθαῖ proposed by Ahrens do not stand the test. It seems to have escaped Mr. Meister that the change of a pure Greek γ into ζ was already proved on the Idalion bronze (Deecke, Collect. nr. 60, vs. 8. 17. 24.) in the word $\zeta\tilde{\alpha}$ "earth" equal att. $\gamma\tilde{\eta}$. I published a second proof for the same appearance in "Bezzenb. Breitr. z. Kunde der indog. Sprachen" XIV, p. 287. It is the perfect πέπαζα of an inscription from Golgoi (Deecke, Collect. 88) which stands for πέπαγα equal att.

πέπηγα. At last the origin of ζ from γ in the Hesychian glasses,

ζάβατος. πίναξ ἰχθυηρὸς παρὰ Παφίους.

ζάλματος. πίναξ ἰχθυηρὸς παρὰ Παφίους.

is proved by the glasses contained as well in Hesych:

γαβαθόν, τροβλίον

γάμβριον (corrupted from γαμάτιον), τροβλίον. and by the word gabata used by Martial in the sense of "dish."

All these examples prove, that in the Cyprian dialect the pure γ standing before α was changed into a palatal ζ. But this change did not spread over the whole island. By inscriptions we can as yet only prove it from Idalion and Golgoi. The inscription, nr. 37, in Deecke's collection containing the formula ἰ(ν) τόχαι ἀζαθαῖ is not to be counted among the Paphian. I have proved in "Bezzenb. Beitr." XIV, p. 272, that it can only originate from Idalion, going by the dialect as well as by the alphabet.

So we have not the least reason to doubt the old reading ἀζαθαῖ, especially as the formula τοχαῖ ἀγαθαῖ occurs often in the inscriptions of all the different Greek dialects.

The etymology of ἀγαθός, proposed by Baunack in his "studies," I, 260, is merely impossible. Rather ἀ-γαθ-ός—with prosthetic α—belongs to γήθ-ω "to be proud" and means originally "proud, noble"

2. The nasal.

It is well known, that there is no special sign for the nasal in the Cyprian alphabet. But Dr. Deecke in the preface of his collection p. 10' asserts notwithstanding, that the nasal was pronounced. He therefore transcribes a-to-ro-po-se by ἄ(ν)θρωπος. a-ti-ri-ja-ta-ne by ἄ(ν)δριjá(ν)ταν. However it can be proved by a metrical inscription from Golgoi (Deecke Collect. 88), that the nasal was lost in the pronunciation in the Cyprian as well as in the Pamphylian dialect. The said inscription (on an alabaster vase) consists in 2 hexameters, the proper way of reading these I have published in "Bezzenb. Beitr." XIV p. 285 sq. We are interested only in the first of these:

Δολίμελο(ς) Φέθοχο ἀλέφο(ν)τες χόο(ν) τά(ν)δ' ἐπέφασα(ν).

"Dolimelos and Vethochos, departing' dedicated this vase."

In the participle ἀλέφο(ν)τες as well as in the accusative χόο(ν) the (ν) cannot have been pronounced, as the preceding vowel must be short on account of the metre.

It is true, that this inscription dates only from later times, which is sufficiently proved by the throwing off of the suffix σ in the nominative Δολί-

μελ. In the doubtless older inscription (Deecke's Collect. 68) the first syllable of πᾶ(ν)τα forms twice (in vs. 2 & 4) the arsis of an hexameter. But this by no means proves, that it was really pronounced πάντα. The nasal was of course not at once lost, without leaving traces, but was assimilated to the following dental. So there became out of πάντα firstly πάττα and from this formula by reduction of the double-consonant ττ πᾶτα.

For these reasons it seems to me advisable in publishing Cyprian inscriptions never to supplement the nasal, not even in parenthesis.

It is the same for the final sigma, preceding a vowel, which was already lost in pronunciation at the beginning of the IV, century C. Cht.

Göttingen, November 1888.

OTTO HOFFMANN.

Cypriot words in ancient Greek.

I do not know that the peculiar verbal forms of the dialect of Greek spoken in Cyprus before the development of the modern language have attracted the notice of Scholars. The diligence of Jo. Meursius extracted from Hesychius (4th century A.D.?) and the "Etymologicon Magnum" (cir. A.D. 1050) a considerable number of words used generally in the Island, or in particular cities; but he offers but few comments on the texts he quotes. From his work "Creta, Rhodus, Cyprus," published posthumously at Amsterdam, in small quarto, in 1675, I have translated the whole of the twenty-fifth chapter, and have collected from the rest of the book his other notices of Cypriot words. May we hope that some European scholar, who has access to a classical library, will favour the readers of the "Journal of Cyprian Studies" with notes illustrative and explanatory of all or any of them.

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Larnaca, Cyprus,

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Jo. Meursius, Cyprus, Book II. Chapter XXV.

Manners of the Cypriots; and the comedies written upon them by Dicæogenes and Alexis. Peculiar laugh. Their language, formerly very

accurate, now five-fold. Peculiar words. *Αἶλα*, ἀπρίξ, ἄωτον, βρένθις. A passage of Hesychius, and one of the author of the "Etymologicon," amended. *Γάνος*, θρόνον, ἰσθμὸς, κέραμος. An error of the Scholiast on Dion Chrysostom pointed out. *Κορδύλη*. Suidas deceived by a reading of a corrupt MS. *Κύλιξ*, μαρίς, μέρον, ρείος, αἰγηνος, τάφος, τρέμιθος. Many others; *Καλήζω* for καλέω.

I do not remember noticing that any one of the ancients has written particularly on the manners of the Cypriots. Athenæus, Book VI., hands down to us the tradition of the luxury of their kings, but no one is found to blame the people on this head. The Comic writers had their hits at them generally, as, for instance, Dicæogenes, who wrote a comedy, called "The Cypriots" against them, which Aristotle, de Poet. XVI. mentions. Alexis too, whose "Cypriots" is mentioned more than once by Athenæus, Book III. Of later writers Theodoric of Niem, who lived two hundred years ago, wrote of them (Nemus Unionis, Tract VI., cap. XXXII.) "In Cyprus, in which one island have met the love of display of Frenchmen, the effeminacy of Syrians, the tawning and fraud of Greeks." Plutarch ascribes to them a peculiar laugh. De discr. adul. et amici, p. 57. Their language was a correct Greek. Himerius (in excerptis orationis in adventum Cypriorum) *Τὴν Κύπρον οἱ ποιηταὶ θεῶν Ἀφροδίτῃ χαρίζονται, ὥσπερ τὴν Δῆλον Ἀπόλλωνι ἥ γὰρ Κύπρος πόλις μεγάλη· δῆμοι τὴν γλῶσσαν ἀκριβῶς Ἑλληνας.* "The poets assign Cyprus to the tutelage of Aphrodite, as Delos to Apollo. For Cyprus is a considerable state; its inhabitants speak a correct Greek." Martin Crusius (notes to his Turco-græcia, Book II.) says that five languages are now used there, Greek, Hebrew, Armenian, Albanian and Italian. They had many peculiar words. Some of them I have mentioned in writing of the towns to which they were proper; I will now set down those common to all alike.

Αἶλα, fair. The author of the "Etymologicon." *αἶλα*, ἀντὶ τοῦ καλὰ, Κύπριοι. *aila* for καλὰ, Cypriot.

ἀπρίξ, a kind of thorn. Etym. sub voce.

ἄωτον, a kind of cup. Athenæus, in a fragment of Book XI. published by Casaubon in his notes, *ἄωτον παρὰ Κυπρίους τὸ ἔκπωμα, ὡς Πάμφιλος· Φιλήτας δὲ, ποτήριον οὗς οὐκ ἔχον.* Aoton, a cup, Cypriot, according to Pamphilus; Philetas however says a cup without handles.

βρένθις, lettuce. Athenæus II. *Νίκανδρος δὲ ὁ Κολοφώνιος ἐν δευτέρῳ Γλωσσῶν, βρένθην λέγεσθαι φησὶ παρὰ Κυπρίους θρίδακα.* "Nicander of Colophon, in the

second book of his Γλῶσσαι says the lettuce is called by the Cypriots 'brenthis.' Hesychius, βρένθις, θριδακίνη, Κύπριοι. "Brenthis, lettuce, Cypriot." βρένθις is a mistake. We must amend too the Etym. Κύπριοι δὲ βρένθιν τὴν θρίδακα λέγουσι. "The Cypriots call lettuce brenthis. Bρενθισίτην is wrong."

Γάνος, a garden. Etym. in γεγανωμένος. γάνος, ὕδωρ, χάρμα, φῶς, ὑπὸ δὲ Κυπρίων, Παράδεισος. Ganos, water, pleasure, light. The Cypriots use it for a garden.

Θρόνον, a flowered robe. The Scholiast on Theocritus, Eid. II. 59 θρόνα Θεσσαλοὶ μὲν τὰ πεποικιλμένα ζῶα· Κύπριοι δὲ τὰ ἀνθινὰ ἱμάτια. "The Thes-salians called dappled beasts throna; the Cypriots use the word for flower-ed robes. (cf. Iliad XXII., 441).

Ἴσθμόν, a cup. Athenæus XI. Ἴσθμόν. Παμφύλος ἐν τοῖς περὶ ὀνομάτων. Κυ-πρίους τὸ ποτήριον οὕτως καλεῖν. Isthmon. Pamphilus, in his work on names, says the Cypriots called a cup isthmon.

Κέραμος, a prison. The Scholiast on Homer, II. V. οἱ γὰρ Κύπριοι τὸ δεσμο-τήριον κέραμον καλοῦσι. "The Cypriots call a prison ceramos." Theon, in Progymn, chapter 'concerning Law.' εἴ τις λέγοι τὸν κέραμον ἀντὶ δεσμοτη-ρίου, καθάπερ Κύπριοι. "Should anyone, like the Cypriots, call a prison ceramos. Etym. ἀνάκαιον, τὸ δεσμοτήριον, παρὰ τοῖς Βοιωτοῖς, οὕτω καλούμε-νον, ὡς καὶ παρὰ τοῖς Κυπρίοις ὁ κέραμος. Anacaion, a prison, so called by the Bocotians, as ceramos by the Cypriots." Homer uses it with this meaning. Iliad V. 387.

χαλκέῳ ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας

"Thirteen months he lay bound in a strong prison."

Nonnus also. Dionys. II. Χαλκέῳ ἐν κεράμῳ περὶ λαγμένον "Guarded in a strong prison."

The Scholiast on Dion. Chrys. orat. XI. 'Troica,' who assigns the word to the Cretans, is in error. Κρήτες τὸ δεσμοτήριον κέραμον φασί. "The Cretans call a prison ceramos."

Κορδύλη, a head-dress. Etym. καὶ γὰρ κορδύλην Κύπριοι λέγουσι τὸ ἐνείλημα τῆς κεφαλῆς, ὅπερ Ἀθηναῖοι μὲν κρώβυλον καλοῦσι, Πέρσαι δὲ κίδαριν. "For the Cypriots call cordyle the head-dress which the Athenians call crobylon, and the Persians cidaris." The Scholiast on Aristophanes, Clouds 10, Κορδύλην οἱ Κύπριοι λέγουσι τὸ περιεῖλημα τῆς κεφαλῆς. "The Cypriots call a head-dress cordyle." Suidas, Κρέων δὲ ἐν τῷ πρώτῳ τῶν Ῥητορικῶν, κορδύλην φησὶ καλεῖσθαι παρὰ Κυπρίοις τὸ πρὸς κεφαλῆς προσεῖλημα· ὃ δὲ παρ' Ἀθηναίοις καλεῖται κρώβυλον, παρὰ δὲ Πέρσαις κιδάριον. "Creon, in the first book of his

Rhetoric, says that a head-dress was called among Cypriots cordyle, Athenians called it crobylon; Persians nidarion." He should have written *παρὰ τοῖς Πέρσαις κίδαριν*. "Among the Persians cidaris," as in the Etym. That Suidas used a corrupt MS. is clear from the fact that later again, under the letter N, he sets down *νιδάριον* in these words, *Νιδάριον παρὰ Πέρσαις τὸ πρὸς τῇ κεφαλῇ προσεῖλημα. ἔδῃ παρ' Ἀθηναίοις καλεῖται κρῶβυλον, παρὰ δὲ Κυπρίοις κορδύλη. ὡς Κρέων, ἐν τῷ πρώτῳ τῶν Ῥητορικῶν*. "The Persians call nidarion the head-dress which the Athenians call crobylon, and the Cypriots cordyle; so says Creon, in the first book of his Rhetoric. Κύλιξ, a cup. Athenæus XI., *Γλαύκων δὲ ἐν ταῖς Γλώσσαις, Κυπρίους φησὶ τὴν κοτύλην κύλικα καλεῖν*. "Glancon, in his 'Tongues,' says that the Cypriots call a cup cylix.

μαγίς, Athenæus mentions the word without explaining it. Book XIV., *ἀφ' οὗ καὶ ἡ μάζα αὐτὴ ὠνομάσθη, καὶ ἡ παρὰ Κυπρίοις καλουμένη μαγίς*. "Whence the maza too is named, and what the Cypriots call magis.

μόρον, sharp. Et. Mag. *Μόρον γὰρ λέγουσι Κύπριοι τὸ ὀξύ*. The Cypriots say moron for sharp.

ρείος, Ill weak. Et. Mag. *ρείος, οὕτω δὲ λέγουσιν οἱ Κύπριοι τὸν ἀσθενῆ. Rheus*, so the Cypriots call an invalid.

σίγυνος, a spear. Et. Mag. *Καὶ οἱ Κύπριοι δὲ τὰ δόρατα σιγόνους φασί*. "The Cypriots call spears sigyni. Aristotle, Poetics XXI., does not explain the word. *τὸ γὰρ σίγυνον Κυπρίοις μὲν κύριον ἡμῖν δὲ γλῶττα*. "For sigynon is peculiar to the Cypriots; we say glotta.

Τάφος, slaughter. The Scholiast on Homer, *Πιὰδ XXIII., 619, οἱ Κύπριοι καὶ τὸν φόνον τάφον καλοῦσι*. "The Cypriots use taphos for slaughter also.

Τρέμιθος, terebinth tree (*Pistacia terebinthus*) Stephanus, under *τρεμθοῦς*, *ἐμοὶ καὶ δοκεῖ, ἀπὸ τῶν περὶ τὸν τόπον πεφυκοτῶν τερμίνθων, ὡς Κύπριοι τρεμίθους καλοῦσιν*. "As I think, from the terebinth trees which grow about the spot; the Cypriots call tremithoi. There were many other words: *ἀβάθ. ἀβαριστάν. ἀβαρταί. ἀβρεμής. ἄγανα. ἀγαθᾶ. ἀγήτωρ. ἀγκύρα. ἀγλάν. ἀγρόρ. ἀρχοῦρος. ἄδειος. ἄδρυα. ἀεικές. αἰπόλος. ἀκούς. ἄκμονα. ἀκροστή. ἄλα. ἀλειπήριον. ἄλουρον. ἀλουργά. ἄνδα. ἄορον. ἀούματα. ἀπέλυκα. ἀπόγεμε. ἀπολοῖφειν. ἀπόλυγμα. ἄριζος. ἄρμυλα. ἄρμώατος. ἄρουρα. ἄρπιξ. αὐγαρος. ἀνεκίζει. αὐθρίζειν. ἀχαιομάνταις. Βάλλαι. βλάστανα. βομβοία. βοωνήτων. βορβορίζει. βουκάνη. βουνός. βρίγμα. βριμάζει. βροῦκος. βούχετος. βύβλοι. Γένεσις Κύπρου. γέννου. γοδᾶν. γρά. Δαματρίζειν. δημίην. διφθεράλοιφος. δύσεα. δρόσους. Ἔαρ. ἐλαθύσας. ἔλφος. ἔλαφα. ἔναυον. ἐνδηΐδες. ἐνευνοί. ἐπιξα. ἐρῶντες Ζάει. θᾶτας. θεῖα. θίβωνος. θρόδακα. θύα. Ἰγα. ἰμόνια. ἰν. Καχίλα. κουνέα. κίβισις. κιλλός. κινάυρα. κυνόπισμα. Λείνα.*

Μοχοῖ. μέψος, μύθα, ὄλινοι ἔρτός, οὐάραι, οὔνον. Πείρηθοι. πέσον. πινόν. 'Ρυῖνα. Σίβολε. σολαιτύπος. Concerning all of them consult Hesychius. Lastly, they said καλήζω for καλέω, as appears, under this word, in the Etymologicon Magnum. Note too what I have said before about the names of the months.

Hesychius also preserves, as peculiar to Amathus, ἐσθλαῖ, κυβάβδα and μάλικα. To Paphos, πέλεκυς, a weight of ten minæ, ἐπίκουρον, ἐς ποθ' ἔρπες, εὐτρόσεσθαι, ζάβαθος, ζάλματος, θοράνας, ἰγγια, ἰμίτρανον, ἰμπάταον, κάβειος, κάβλη, κακκεῖναι, καλέχες, κάπατα, κάρράξον, κατέρειαι, κίβον, κιδνόν, κορζία, κύβος, λιμήν, μοχοῖ, σάπιθος, σῆς, σία, ὕσεις, words which Meursius thinks were common to old and new Paphos.

To Salamis, εὐχους, θέαγον, Κάγρα, κάδαμος, κύβος, ὕγγεμος, ὅν τετραστίαν, ὕριγγα.

Meursius mentions also κίτταρος, a diadem : μανασῆς or μνάσιον, a measure of two μέδυνοι: δίπτρον, half a medimnos. Names of months, ἀφροδίσιος, ἀπογονικός, αἰνικός, Ἰούνιος, Καισάρειος, σεβαστός, αὐτοκρατορικός, διμαρχεξάσιος, πληθύπατος, ἀρχιερεὺς, ἔσθιος, Ῥωμαῖος: also Γορπιαῖος. Titles of Zeus εἰλαπιναστής, σπλαγχνοτόμος, εἰλήτιος, ἐλαθύσας, εὐελίδης, Ζητήρ. Of Hera, ἐλεία: of Aphrodite, ἐλεήμων, and her priest ἀγήτωρ. An unknown feast was called περιορία.

Ἰ(ν) τύχαι ἀζαταῖ.

If two scholars are desirous to solve a scientific question, they often enough commence from two extreme views whilst the solution lies in the centre. I hope I have found this centre in the question of Ἰ(ν) τύχαι ἀζαταῖ in order to compose the different opinions expressed on this subject by R. Meister (The Owl p. 33) and C. D. Cobham (idem p. 47). This formula has already been observed twice in the Kyprian inscriptions (W. Deecke's Sammlung, Nos. 37 & 56).

Meister deduces the word ἀζατός from the root ἀζα and explains ἀζατός as a verbal adjective "drying up, dry, arid," because, he says, the pure Greek γ does not change into ζ in the Kyprian.

Cobham on the other hand, considers Meister's conjecture more ingenious than convincing and feels disposed to admit a slip of the engraver or copyist and is of the opinion, that these should be read ἀγαθαῖ.

I believe the correct explanation lies between these two, because γ is

changed into ζ in the old Kyprian dialect (Sakellarios Τὰ Κυπριακά. III., p. 39). Also f. i., ὀλίζον for ὀλίγον appears in the Thessalian and Aeolian dialect (G. Curtius. Etymologie, p. 661).

Further, if we accept with Curtius (idem, p. 619), that, the ζ is formed from the γ by the intermediate steps dj and gj, or if we incline to O. Hoffmann's explanation, (Neue lesungsversuche zu den Kyprischen Inschriften. In the "Beiträge z. Kunde indg. sprachen XIV), that the ζ is the consequence of the introduction of a parasitic ι after the γ like in ἄζομαι from ἅγιος, we obtain the same result. The word ἀζαθός or ἀζατός derives from the verbum ἄγαμαι or ἀγάζομαι.

It is at least extremely improbable that the engraver should make twice the same mistake in such short and important votive inscriptions.

Therefore I believe it must be written Ἰ(ν)τόχαι ἀζατάι and translated as "lucky (or divine) fortune."

EVSTATHIOS KONSTANTINIDES.

Nicosia. April, 1889.

NEW LITERATURE IN AND ON CYPRUS

Mr. C. D. Cobham, B.C.L., M.A., ὈΧΟΝ : M.R.A.S Commissioner of Larnaca., has lately published a second edition of — An attempt at a bibliography of Cyprus. Since the first edition appeared in 1886, the number of entries has increased from 152 to 309. The book, which has been nicely got up at the Government Printing Office, will be an excellent *vade mecum* to all those who, like ourselves, have chosen to make a special subject of the study of science in connection with Cyprus. In addition to books a number of articles which have appeared in periodicals and newspapers are referred to. A list of Parliamentary papers referring to Cyprus from 1878—88, a list of newspapers, the first of which was published in 1878, and to use Mr. Cobham's own words, a list of the fugitive pieces concerning the transformations and migrations of Cypriot antiquities purchased from Signor L. P. di Cesnola, by the Metropolitan Museum of Art, New-York, add to the value of this careful compilation.

'Ilmu hal. A manual of the Doctrine and Praticce of Islam. Translated from the Turkish by Claude Delaval Cobham, B.C.L., etc., Commissioner of Larnaca. (Nicosia 1889). The translation is accompanied by a short preface and sixteen useful notes. Following Mr. Cobham's preface 'Ilmu hal, by an unknown compiler, is a succinct but authoritative statement of the leading principles, both of Faith and Life of Islam. It bears the imprimatur (A.H.1270. A.D.1873) of the Imperial Ottoman Ministry of Public Instruction. For further details we refer the reader to the interesting little book itself, which does great credit to one of our most indefatigable collaborators on scientific matters in connection with Cyprus and its bibliography.

Errata. Page 18, 1st and 4th lines. — For "glasses" read "glosses." 16th line For "τοχᾱι" read "τόχαι."

